

FOUNDATIONS FOR BIBLICAL INTERPRETATION I:

AN INTRODUCTION TO HERMENEUTICS

COURSE SYLLABUS

Course Description:

The Bible is a lamp to our feet and a light to our path (Psalm 119:105). Within its pages we have all the instruction that pertains to life and godliness (II Peter 1:3). Because of the complete veracity and total authority of the Scriptures, it is imperative that we interpret the Word of God correctly. This takes work—rigorous work. But, it is work with reward. As we rightly divide the Word of Truth (II Timothy 2:15) we find the profit of becoming perfected and furnished to all good works (II Timothy 3:16). In Foundations for Biblical Interpretation I, students will learn principles and methods of effective Bible interpretation, including a grammatical-historical and contextual-based interpretative philosophy that promotes accurate understanding and communication of the text.

Course Purpose:

This course is intended to be an introduction to biblical interpretation so that the student will grow to love and seek to apply the Scriptures more faithfully to their lives, to interpret them with greater clarity, and to teach and to proclaim the Word of God more fervently. The major focus of the course is practical—that the student would develop sound methods of exegesis and application of biblical texts. In short, the purpose of this course is for the student to learn to read the Bible well!

Course Objectives:

1. The student will be better able to interpret a text within its literary, historical, redemptive, and canonical contexts.
2. The student will grow to appreciate the Christocentric focus of the Old and New Testaments in all their variety and diversity.
3. The student will learn to contextualize Old and New Testament texts within their ancient historical, cultural, social, and literary settings for the purpose of interpretation.
4. The student will understand the significance of hermeneutics for biblical exposition.
5. The student will learn the basic methods of biblical interpretation that have been practiced throughout history.
6. The student will learn the basic principles of grammatical-historical interpretation that leads interpreters to discover the meaning intended by the biblical author.
7. The student will learn the major genres of Scripture and the hermeneutical principles that should be applied to each genre.
8. The student will learn the important tools that may be useful in the study of the biblical text.
9. The student will learn to derive timeless truths from the biblical text and show how these should affect the beliefs and behavior of contemporary Christians.
10. The student will be more confident in interpreting biblical texts.

Course Sequence:

1. Foundations for Biblical Interpretation I: An Introduction to Hermeneutics
2. Foundations for Biblical Interpretation II: Old Testament Hermeneutics
3. Foundations for Biblical Interpretation III: New Testament Hermeneutics

Course Texts:

- ★ *The Bible*. For this course we will use the King James Version of the Bible; however, the principles taught in this course can be applied, and are encouraged to be applied, to any modern translation of Scripture.
- ★ Dockery, David S., Kenneth A. Mathews, and Robert B. Sloan. *Foundations for Biblical Interpretation: A Complete Library of Tools and Resources*. Nashville, TN: Broadman and Holman Publishers, 1994.

Course Lecturers:

- ★ **Dr. Tavis Long** earned a Bachelor of Science in Secondary Education (History) from Pensacola Christian College. He has a Master of Arts in Philosophy from George Mason University, a Master of Divinity from Mid-America Baptist Theological Seminary, and a Ph.D. in Bible from Bethany Divinity College and Seminary. He has served as a US Navy Chaplain for 20 years. Dr. Long will be the primary lecturer for this course.
- ★ **Mr. Josh Wagar** earned a Bachelor of Biblical Studies (Missions) from Ambassador Baptist College. He and his family are veteran missionaries sent out of Good News Baptist Church to Chuuk, Micronesia. Mr. Wagar will be one of two guest lecturers. He will provide practical content on bible study and interpretation in a multicultural context.
- ★ **Mr. Keon Lindsey** holds a Bachelor of Science in Aerospace Engineering from the United States Naval Academy and a Master of Science in Aeronautical Engineering from the Naval Postgraduate School. Mr. Lindsey currently works as a Commercial Business Development Manager and is actively involved as a layman at Good News Baptist Church. Mr. Lindsey is a published author and will be the second of two guest lecturers. He will provide practical content on bible study and interpretation as a layman in the church.

FOUNDATIONS FOR BIBLICAL INTERPRETATION I:

AN INTRODUCTION TO HERMENEUTICS

COURSE SCHEDULE

➤ LECTURE 1: **INTRODUCTION AND REVELATION**

- ★ January 10, 2024
- ★ January 17, 2024

➤ GUEST LECTURE: **PRACTICAL APPLICATION**

- ★ January 24, 2024

➤ LECTURE 2: **INSPIRATION AND AUTHORITY OF SCRIPTURE**

- ★ January 30, 2024
- ★ February 7, 2024

➤ LECTURE 3: **STUDY AND INTERPRETATION OF THE BIBLE**

- ★ February 14, 2024

➤ LECTURE 4: **LITERARY DEVICE**

- ★ February 21, 2024

➤ GUEST LECTURE: **PRACTICAL APPLICATION**

- ★ February 28, 2024

➤ LESSON 5: **GEOGRAPHY IN THE BIBLE**

- ★ March 6, 2024
- ★ March 13, 2024

➤ LESSON 6: **THE USE OF THE OLD TESTAMENT IN THE NEW TESTAMENT**

- ★ March 20, 2024
- ★ March 27, 2024

REVELATION:

THE ACT OF GOD MAKING HIMSELF KNOWN TO HUMANS

CONTENT ATTRIBUTED TO MILLARD J. ERICKSON, RESEARCH PROFESSOR OF THEOLOGY, SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TX

I. _____ REVELATION

Knowledge of God which He has made known to all persons at all times and places.

A. Avenues of General Revelation

1. God reveals Himself in _____.

“The heavens declare the glory of God; and the firmament sheweth his handywork.”

- Psalm 19:1

2. God has revealed Himself in the general events of _____.

“And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.”

- Daniel 2:21

“For saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.”

- Isaiah 10:13

3. God reveals Himself in _____ nature.

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.”

- Genesis 9:6

“For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in

their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

- Romans 2:12-16

B. The _____ of Natural Theology

Arguing for the existence of God on the basis of observed natural facts.

1. The _____ Position - God's existence can be objectively proved, rationally, to anyone willing and able to examine the evidence.
2. The _____ Position - God's existence is only knowledge of His grace and mercy; therefore, if humans can achieve some knowledge of God apart from the revelation in Christ, it would be a human accomplishment and thus contributing to one's own salvation.
3. A _____ Position - There is a genuine and valid revelation of God in nature, however; it is not possible to construct a genuine natural theology from this general revelation because the effects of sin and the fall have marred the witness and made the revelation unrecognizable.

C. _____ Issues

1. Salvation Through General Revelation

- a) _____ Issue - Can a person discern truth about God from general revelation?
- b) _____ Issue - Can a person come to faith in God through general revelation?

“For whosoever shall call upon the name of the Lord shall be saved.”

- Romans 10:13

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

- Matthew 7:14

2. Common Ground Between Christians and Non-Christians - There is within the life and heart and experience of each person some basis for contact with God, some element

of experience where the person is not totally cut off from sensitivity to divine or transcendent things.

3. Justification of Science - All discovery of truth is actually uncovering God's truth.
4. Conflict Between Belief and Unbelief - We expect some antithesis between general revelation and the understanding of general revelation by unbelievers.

General revelation serves an important purpose, but it does not satisfy man's most important need: a saving relationship with God.

II. _____ REVELATION

More specific than general revelation in that it deals with theological truths and historical events at specific times and places; and also, more particular in the sense that it is given to definite individuals or groups even to the exclusion of others.

A. Relationship to General Revelation - General revelation is not inferior to special revelation in the sense that it requires special revelation to fulfill general revelation; but special revelation is also dependent on general revelation in that the concepts involved in special revelation are understood by what is revealed in general revelation.

B. Characteristics of Special Revelation

1. _____ - It comes to definite persons in time and space.
2. _____ - It comes to humans and so it bears certain human qualities.
3. _____ - It draws on elements in human experience which resemble or bear an analogy to the divine nature of the things being revealed in order to make divine or heavenly truth intelligible to human beings.

C. Modalities of Special Revelation - The different forms or means by which God reveals Himself.

1. _____ Act - The action of God in historical events which gives us some indication of His nature.
2. _____ Speech - The actual communication of truth from God to humans.

3. _____ - The most complete modality of special revelation in that it combines divine speech and historical act in one form: Jesus.
4. _____ - The Bible reproduces and preserves for us the content of the message given by God.

D. _____ Issues

1. Revelation, Inspiration, and the Bible

- a) There was a special revelation that was not preserved, so there was a special revelation but no inspiration and so no inscripturation.

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”

- John 21:25

- b) Not all the Bible is necessarily a special revelation.

2. _____ - Latter revelation supplements and supersedes the earlier, taking on a significant form the former did not have.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”

- Matthew 5:17

3. _____: Personal and Propositional

- a) Where is revelation? Is it in the tradition of the church, in nature, in human experience, or in Scripture?

- b) What is revelation? Is it the presentation of information (propositional revelation) or is it the real presence of the person of God in the experience of the person receiving revelation (personal revelation)?

4. _____-_____ Revelation - Nothing in Scripture necessarily precludes that God may not have revealed Himself to persons who are not recorded in the Bible or that he might do so to others today who do not have the possibility of contact with the special revelation as preserved in the Bible.

5. _____ Today - The Pentecostal and charismatic examples of receiving a "word from God" having equal value with the Bible, or even superior to the Bible.

We, as humans, are unable to discover God by our own effort, but we have the sure Word of God (II Peter 1:19-21), revealed by Him and capable of making us wise unto salvation and building us up in the faith (II Timothy 3:15-17).

INSPIRATION AND AUTHORITY OF SCRIPTURE:

THE PROCESS OF RECORDING AND COMMUNICATING THE ORIGINAL REVELATION THROUGH SCRIPTURE

CONTENT ATTRIBUTED TO JAMES EMERY WHITE, PASTOR, MECKLENBURG COMMUNITY CHURCH, CHARLOTTE, NC

I. _____ OF SCRIPTURE

Inspiration (*theopneustos*): God-breathed

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

- II Timothy 3:16

A. Biblical Materials

1. Scripture's _____ - _____ - A consistent theme throughout the Bible is that God communicates His truth and will to His people.

“And afterward Moses and Aaron went in, and told Pharaoh, thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”

- Exodus 5:1

“Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.”

- Jeremiah 1:9

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

- Deuteronomy 18:18

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

- II Timothy 3:16

“Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

- II Peter 1:20-21

2. Jesus' View of _____ - Jesus clearly held a high view of Scripture as the inspired Word of God.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written. He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.”

- Matthew 4:1-11

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken...”

- Luke 24:25

3. New Testament _____

a) Jesus established the groundwork for the New Testament by bestowing His authority on His disciples.

“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”

- Luke 10:16

b) The writers of the New Testament seemed to understand the special nature of their role and of their writings.

“Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.”

- II Corinthians 13:3

“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

- I Corinthians 2:13

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

- I Thessalonians 2:13

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone...”

- Ephesians 2:20

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

- II Peter 3:15-16

B. Theories of Inspiration

1. _____ Theory - Writers of Scripture were like mystics overcome by ecstasy, or who found themselves in a trance, and thus their writing bypassed their rational faculties altogether.
2. _____ Theory (mechanical dictation) - Writers were seized by the Holy Spirit in such a way that they were mechanically controlled.
3. _____ Theory - The inspiration of Scripture is little more than the inspiration any author has for any literary work.
4. _____ Theory - Scripture becomes the Word of God in a moment of personal encounter.

C. Evangelical Definition of Inspiration - Inspiration is verbal and plenary and is simultaneously both human and divine in its origin.

“The supernatural influence of the Holy Spirit on selected individuals which rendered them the instruments of God for the infallible communication of His mind and will.”

(Charles Hodge)

1. _____ - Inspiration involves the very words of Scripture and not simply the concepts or subjects of Scripture
2. _____ - All of Scripture is equally inspired by God.
3. _____ and _____ - While representing and containing exactly what God intended, the biblical materials reflect the personality and style of each author.

D. Inerrancy of Scripture – The nature of the Bible's inspiration as being that which is “truth without error.”

E. The Importance of Inerrancy

1. If the Bible is not truth then it cannot be authoritative.
2. If the Bible is the result of an infinite, omniscient God, who is the embodiment of truth, then Scripture itself is truth.

F. Reasons for Holding to Biblical Inerrancy

1. _____ Self-Witness – Though the term is never used in Scripture, it is strongly implied throughout the biblical materials.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...”

- II Timothy 3:16

“Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

- II Peter 1:20-21

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”

- Numbers 23:19

“And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.”

- I Samuel 15:29

“In hope of eternal life, which God, that cannot lie, promised before the world began...”

- Titus 1:2

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us...”

- Hebrews 6:18

2. The _____ of the Christian Church – The Christian church historically has affirmed the idea of inerrancy.
3. _____ Concerns – If the Bible is not truth in all that it communicates, then any assertion it does communicate could be false.

G. Theories of Inerrancy

1. _____-inerrantists – The Bible's inspiration does not translate into an error-free transmission of God's Word to His people.
2. _____ Inerrantists – Hold to the truth of Scripture, but do not understand that truth to apply equally to all of the biblical statements.
3. _____ Inerrantists – Where the Bible speaks, it speaks without error.

H. Objections to Inerrancy

1. We do not have a copy of the inerrant original, and the extant copies we have in our possession contain “error.”
2. Assuming the objective truth of Scripture as God's self-revelation does not address the question of subjective appropriation, thus making inerrancy irrelevant.
3. The Bible does not teach its own inerrancy.
4. The idea of biblical inerrancy is a philosophical category artificially imposed upon the biblical materials that is alien to its nature and intent.

5. Biblical inerrancy demands either an infallible hermeneutic or a literal hermeneutic, both of which are problematic.
6. Inerrancy flows from the faulty understanding of revelation as text, as opposed to original witness to revelation.

I. Toward a Definition of Inerrancy

“The idea that when all the facts are known, the Bible (in its autographs, that is, the original documents), properly interpreted in light of the culture and the means of communication that had developed by the time of its composition, is completely true in all that it affirms, to the degree of precision intended by the author’s purpose, in all matter relating to God and His creation.”

1. Inerrancy depends on “all the facts being known.”
2. Inerrancy has always referred to the original autographs.
3. Inerrancy should never be separated from the canons of sound biblical interpretation.
4. Inerrancy is tied to authorial intent.

II. _____ OF SCRIPTURE

Authority (*exousia*): right or power

A. Biblical Authority and the _____ Life

1. The Bible speaks directly and has authority over all of the dimensions of human existence: the mind, the body, the emotions, and the soul.
2. What is true is God's truth; what is moral is God's morality.

B. Biblical Authority and _____ - Rather than having contemporary culture determine standards of morality, Scripture stands over and above culture as the great standard of unchanging truth.

C. Biblical Authority and the _____

1. The authority of the church today rests not in an ecclesiastical structure, a body of tradition, or in the person of a man or a group of men.

2. The authority of the church rests in God and His primary revelation, Jesus Christ, and His written revelation, the Bible.

The crucial issue for the coming generation will not only be the inspiration and truthfulness of the Bible, but the biblical authority and interpretation.

STUDY AND INTERPRETATION OF THE BIBLE:

THE USE AND APPLICATION OF THE BIBLE

CONTENT ATTRIBUTED TO DAVID S. DOCKERY, VICE PRESIDENT FOR ACADEMIC ADMINISTRATION AND DEAN OF THE SCHOOL OF THEOLOGY, SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY

I. BIBLICAL INTERPRETATION: THE NEW TESTAMENT PATTERN

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

- John 1:45

II. VARIOUS USES OF THE BIBLE

- Text for preaching and teaching
- A source for information and understanding of life
- A guide for worship
- A wellspring to formulate Christian liturgy
- A primary source for the formulation of theology
- A guide for pastoral care
- The sustenance for spiritual formation in the Christian life
- Literature for aesthetic enjoyment

A. The Bible and _____ - The first and primary use of the Bible is for worship.

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the

book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"

- Luke 4:16-22

"Till I come, give attendance to reading, to exhortation, to doctrine."

- I Timothy 4:13

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

- II Timothy 2:15

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works."

- II Timothy 3:15-17

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

- I Corinthians 15:3-4

- B. The Bible and _____ - Devotional reading of the Bible is of supreme importance.
- C. The Bible and _____ - A theological interpretation of the Bible is mandatory.
- D. The Bible as _____ - Although the Bible was never intended to be read solely as literature, it has undeniable literary and aesthetic qualities and has undoubtedly greatly influenced other literature, particularly in the English-speaking world.

III. A HISTORY OF BIBLICAL INTERPRETATION: AN OVERVIEW

Dual [Dueling] Heritage: 1) Scripture's meaning is found only in its primary, historical sense; and 2) Scripture's ultimate meaning rests in its plenary (full) sense.

A. The Early Church

1. _____ School (Clement [c. AD 150-215] and Origen [AD 185-254]) - Understood biblical interpretation as a state of ecstatic possession; therefore, it was appropriate that biblical words imparted in this way should be interpreted mystically so their inner significance could be discovered. Example: Origen's three-fold hermeneutical approach:
 - a) *A literal or physical sense*
 - b) *An allegorical or spiritual sense*
 - c) *A tropological or moral sense*
2. School of _____ (John Chrysostom [c. AD 347-407] and Theodore of Mopseustia [c. AD 350-428]) - Emphasized a literal and historical interpretation because biblical inspiration was a divinely given quickening of the writers' awareness and understanding in which their individuality was not impaired and their intellectual activity remained under conscious control.
3. _____ Approach (Augustine [AD 354-430] and Jerome [AD 341-420]) - The biblical canon established guidelines for validating both typological and allegorical interpretations; so the historical meaning remained primary, even though the deeper spiritual meaning was not ignored.

B. The Medieval and Reformation Period

1. The Medieval Period - Following the lead of John Cassian (? - AD 433) the church subscribed to a theory of a four-fold sense of Scripture:
 - a) *The literal sense of the Scripture could, and usually did, nurture the virtues of faith, hope, and love.*
 - b) *The allegorical sense referred to the church and its faith (what it was to believe).*
 - c) *The tropological or moral sense referred to individuals and how their actions should correspond to love.*
 - d) *The anagogical sense pointed to the church's expectation, corresponded to hope.*
2. The _____

- a) *Martin Luther (1483-1546) - Started with the allegorical method but later claimed to have abandoned it. Stressed the fuller sense found in the christological meaning of Scriptures.*
- b) *Erasmus (1466-1536) - Rediscovered the priority of the literal sense.*
- c) *John Calvin (1509-1564) - Developed the emphasis on the grammatical-historical method as the foundation for developing the spiritual message of the Bible.*
- d) *New Protestant Scholasticism*

(1) The authoritative and dogmatic approach

(2) The _____ - rejected the authoritative and dogmatic approach for:

(a) Pietism (Philipp Jakob Spener [1635-1705]) and August Herman Franke [1663-1727]) - emphasis on personal transformation through spiritual rebirth and renewal, individual devotion, and piety

(b) Historical-critical method that stressed the importance of the historical over the theological interpretation of the Bible

C. The _____ Period

1. F. D. E. Schleiermacher (1768-1834) - "The Father of Modern Hermeneutics" argued that interpretation consisted of two categories: grammatical and psychological.
2. Prior to Schleiermacher:
 - a) _____ *Hermeneutics (**hermeneutica sacra**) - Concerned with how the Bible ought to be interpreted*
 - b) _____ *Hermeneutics (**hermeneutica profana**) - Concerned with interpreting other kinds of literature*
3. Schleiermacher insisted that understanding of linguistic symbols, whether biblical, legal, or literary texts, should be derived from consideration of how understanding in general takes place.

D. The _____ of the Author

1. Interpretation was related to the author's intention

2. Schleiermacher developed principles for grammatical hermeneutics based on Ernesti's eleven rules (from *Institute Interpret's Novi Testament*):
 - a) Master the **usus loquendi** (the use which speakers/writers made of their words).
 - b) The sense of words is regulated by usage.
 - c) The sense is not totally determined by standard linguistic conventions, because each writer has a personal style.
 - d) The interpreter needs to be immersed in the linguistic usage of the writer's place, time, and personal characteristics.
 - e) The aim is to establish the literal sense of the utterance, unless there are clear indications for non-literal understanding.
 - f) The interpreter must understand the verbal sense is often ambiguous and may have to appeal to indirect evidence such as (a) author's purpose, (b) analogies, or (c) common sense.
 - g) It should be remembered the author has freedom in usage of words but cannot stray too far from the conventional meaning or it becomes unintelligible.
 - h) The interpreter must never begin anywhere other than with words of the text and with the attempt to establish their sense. The hermeneutical task ends when the verbal sense has been discovered.'
 - i) Scripture cannot be understood theologically until it has been understood grammatically.
 - j) There are two requisites of the competent interpreter: (a) The acuteness of understanding (**subtilitas intelugendi**) to discern the sense of a passage and (b) acuteness of sill (**subtilitas explicandi**) to exhibit that sense to the public.
 - k) Hermeneutics is the science which teaches us to find in an accurate and judicious manner the meaning of an author and appropriately explain it to others.
3. Grammatical meaning was not enough for Schleiermacher.
 - a) The ultimate aim was getting through to an author's unique individuality (a psychological interpretation).

- b) *More than rethinking what the author thought, it was reliving what was in the life of the author who generated the thought.*
- c) *If reliving could take place, the interpreter could understand the author's work as well as, or even better than, the author.*

IV. BIBLICAL INTERPRETATION IN THE 20TH CENTURY

A. Schleiermacher's Author-Oriented Approach

1. Also called "literal-grammatical" "historical-contextual", or "historical-critical."
2. Was the prominent approach in both Protestant and Roman Catholic Schools until the middle of the 20th century.
3. Interpretation is determining the meaning intended by the human author and understood by the original readers.

B. Hirsch's Approach

1. E. D. Hirsch (University of Virginia) published *Validity of Interpretation* (1967) advocating an author-oriented, normative hermeneutic in line with the Schleiermacher tradition.
2. In 1976, Hirsch published *The Aims of Interpretation*, distancing himself from Schleiermacher.
 - a) *It was not the task of the interpreter to have access to the mental process by which an author produced a work.*
 - b) *The author's verbal meanings can be grasped because the interpretation of texts is concerned with shareable meanings.*
 - c) *Interpreters cannot therefore understand what writers meant except by what they actually wrote.*
3. The most significant contribution of Hirsch's theory is the distinction between *meaning* and *significance*.
 - a) _____ is what the writer intended to convey when addressing his original readers.

b) The _____ of a text includes all the various ways a text can be read and applied beyond the author's intention.

V. TOWARD BIBLICAL INTERPRETATION

- A. Who was the writer and to whom was he writing?
- B. What was the cultural-historical setting of the writer?
- C. What did the words mean at the time of the writing?
- D. What was the author's purpose for writing, and why did he write the way he did?
- E. What does it mean for believers in the contemporary church?
- F. Personal presuppositions must be acknowledged.
 - 1. The Bible is God's revelation to His people.
 - 2. A willingness to submit to the text and obey what it says.
 - 3. The illuminating work of the Holy Spirit is required.

VI. A MODEL FOR CONTEMPORARY BIBLICAL INTERPRETATION

The entire biblical text in its canonical context contains a theological meaning called *sensus plenior*, or a fuller meaning in the Scripture than what was possibly intended or known by the original human author.

A. Guidelines to Interpretation

- 1. Approach the text with right presuppositions: previously identified as biblical faith and accepting the Bible as fully truthful and authoritative.
- 2. Recognize that the historical and literal meaning of the Bible is the primary meaning but not the limit of the meaning.
- 3. Acknowledge the possibility of deeper meanings in the prophetic-apostolic witness.
- 4. Affirm the human authorship of the text and its divine origin.

5. Regard the biblical text as a place where meaning is concentrated more than primarily in the author's mind.
6. Understand that a text rests in its canonical context; thus, Scripture serves as the best commentary on Scripture.
7. Expect the Holy Spirit's illumination to assist in interpretation.
8. Expect the Bible to speak to the reader's contemporary concerns.
9. Interpret the Bible in light of the centrality of Jesus Christ.

B. Bridging the Gap between Author and Interpreter

1. Step 1: _____ - The interpretive process begins with prayer.
2. Step 2: _____ - When observing a text, an interpreter should look for keys, or structural signals, such as conjunctions, particles, etc.
3. Step 3: _____ - Through textual criticism and comparison of various translations, an interpreter can establish the text for investigation.
4. Step 4: _____ - The genre (kind) of the text must be considered next (e.g., poetry, narrative, prophetic, parabolic, gospel, epistolary, or apocalyptic).
5. Step 5: _____ - Here the question moves from what to why—What did the text mean in its historical setting and to the initial readers? Why was it written this way?
6. Step 6: _____ - Determining the theological significance of the passage poses three questions:
 - a) *What does the text mean to contemporary readers?*
 - b) *What cultural factors need to be contextualized or retranslated?*
 - c) *How does the passage reflect the Bible's **sensus plenior**?*
7. Step 7: _____ *and* _____ *for the Church* - How can the historical meaning and the contemporary significance be communicated to our contemporary world? How will the text be heard and understood today?

VII. THE APPLICATION OF THE BIBLE

A. The following examples can help apply Scriptures to the contemporary world.

1. Passages such as prohibitions against stealing are direct teachings that apply to all people at all times.

“Thou shalt not steal.”

- Exodus 20:15

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

- Ephesians 4:28

2. General teachings of love or justice can be applied to various situations in different settings.
3. Teachings about drunkenness must be obeyed. Applications about abstinence from alcoholic beverages are implied rather than direct teachings; thus, the level of authority is different from the previous examples.

“And be not drunk with wine, wherein is excess; but be filled with the Spirit...”

- Ephesians 5:18

4. Some contemporary issues are not addressed specifically in Scripture. These are resolved through application of biblical principles under the guidance of the Holy Spirit within the context of the believing community.

B. The direct, implied, and applied principles of Scripture can cross the temporal, social, linguistic, and cultural barriers; thus, the Bible's adequacy, sufficiency, and authority for modern men and women can be affirmed.

The Bible is to be regarded as the ultimate standard of authority for God's people. The Bible's authority can and does communicate across cultural, geographical, and temporal differences between biblical and contemporary settings.

BIBLE AS LITERATURE:

THE CONVERGENCE OF TWO STREAMS OF SCHOLARSHIP: BIBLICAL SCHOLARSHIP AND LITERARY CRITICISM

CONTENT ATTRIBUTED TO LELAND RYKEN, CHAIRMAN OF THE ENGLISH DEPARTMENT AND PROFESSOR OF ENGLISH, WHEATON COLLEGE, WHEATON, IL

I. IS THE BIBLE _____?

A. Three pieces of evidence that biblical writers wrote with literary awareness:

1. The biblical writers frequently referred to their writings with technical precision as belonging to various literary genres, such as chronicle, saying, song, complaint, parable, gospel, apocalypse epistle, and prophecy.
2. The writing in the Bible displays literary qualities.
3. If we look beyond biblical writings to the context in which they were written, it becomes apparent that biblical writers often wrote with an awareness of the literature being produced in surrounding nations.

B. The early church fathers were the first to acknowledge the literary nature of the Bible.

C. The Bible is an anthology—a collection of varied writings by diverse writers.

1. The word “Bible” means “little books.”
2. The Bible has a national unity: All but two books (Luke and Acts) were written by Hebrew authors.

II. FIRST IMPRESSIONS: THE _____ OF THE BIBLE

A. The Bible combines three impulses we do not expect to see combined in a traditional literary anthology:

1. _____
2. _____

3. _____

B. On the surface, the Bible does not seem to be governed by literary intentions.

1. Material is too heterogeneous to resemble the usual literary anthology.
2. Intermingled with the predominantly literary material is expository (informational) writing that is not literary at all.
3. The writers seem more interested in conveying historical facts or religious teaching than in entraining with a literary technique.
4. The nonpoetic parts of the Bible have a prevailing plainness that seems to be unliterary in effect or intention.

III. A CLOSER LOOK: THE BIBLE AS LITERATURE

A. The Presentation of _____ Experience

1. The subject of literature is human experience as distinct from information, facts, or prepositions.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.”

- Colossians 3:12-13

2. The human experience is universal: The newspaper and history book tell us what *happened*, literature tells us what *happens*.

B. Literary _____ in the Bible

1. Identifiable literary types (genres)
 - a) *Certain genres are literary in nature: story, poetry, and drama.*
 - b) *Other genres are expository: historical chronicles, theological treatises, and moral commands.*
 - c) *Some fall into both categories: letters, sermons, and orations.*

2. Biblical Genres

a) *The dominant literary genre of the Bible is narrative: The Bible tells the story of God's interaction with people.*

b) *In terms of sheer space, poetry is no less central to the Bible than story is.*

c) *Other genres in the Bible: Visionary writing, proverbs, satire, and epistles*

3. Biblical Sub-Genres

a) *Narrative: Hero story, epic, tragedy, gospel, and parable*

b) *Poetry: Lyric, lament psalm, psalm of praise, encomium, royal psalm, nature psalm, and worship psalm*

C. _____ - Literature is characterized by craftsmanship, technique, and beauty.

D. Literary _____ of Language

1. Use of concrete words

2. Presence of figurative language

“And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand...”

- Genesis 4:10-11

3. Presence of _____

But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab. 16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. 17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. 18 And when he had made an end to offer the present, he sent away the people that bare the present. 19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. 20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. 21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: 22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. 23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. 24 When he was gone out, his servants came; and when they saw that, behold, the doors of the

parlour were locked, they said, Surely he covereth his feet in his summer chamber. 25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

- Judges 3:15-25

4. Arrangement of clauses or other conspicuous elements of patterning

E. _____ - Recurrent images (such as light, darkness, water, and crowns), plot motifs, (such as journey, initiation, rescue, or transformation through ordeal), or character types (such as hero, villain, trickster, or innocent victim).

IV. HOW TO READ THE BIBLE AS LITERATURE - "MEANING THROUGH FORM"

A. Reading with the _____ Side of the Brain

1. The part of our being that experiences concrete images and feelings.
2. Read the Bible with your imagination and emotions as well as your intellect.

B. _____ the Text

1. Questions to ask about the story's ingredients (setting, characters, plot):

a) *Questions about the _____:*

(1) *What does the text tell me literally about the scene in which the action occurs?*

(2) *How does the setting contribute to the action?*

(3) *What function does it serve in the story?*

(4) *What correspondence can I find between the setting and the characters and events that operate within it?*

(5) *What symbolic overtones (moral, affective, psychological) does the setting possess?*

b) *Questions about the _____:*

(1) *What do characters' actions or words tell me about them?*

(2) *What do I learn about them from the responses of other characters to them or from statements by the storyteller?*

(3) *What universal aspects of human nature are embodied in various characters?*

(4) *Do characters belong to a recognizable literary archetype?*

c) *Questions to ask about the _____ (or action): beginning (the set of circumstances that make the conflict possible), the middle (the unfolding progress of the conflict), and the end (the resolution or closure of the conflict)*

(1) *What plot conflicts organize the story?*

(2) *How are these resolved?*

(3) *Who are the protagonists and antagonists of the story?*

(4) *What elements of testing and choice are important to the action?*

(5) *Does dramatic irony (the discrepancy between the superior knowledge of the reader and the ignorance of the character in a story) play a role in the story?*

(6) *What archetypal plot patterns (such as initiation or quest) give shape to the story?*

(7) *What is the unifying action (as distinct from unifying data)?*

2. *Questions to ask about _____: Begin with the literal, sensory level*

a) *Questions to ask about imagery*

(1) *What are the connotations of this image in this context?*

(2) *Are the connotations positive or negative?*

(3) *What more specific meanings emerge from the image?*

(4) *What is the logic for the poet using this image for this subject?*

b) *Questions to ask about literary division such as similes and metaphors?*

(1) *What is the literal picture being presented?*

- (2) *If A is like B, exactly what are the relevant points of similarity, given the context?*
- (3) *What other figures of speech are present in the poem?*
- (4) *What meanings and feelings are communicated by means of these?*
- (5) *What unifying idea, situation, or feeling organizes the poem?*
- (6) *What are the individual units within the poem, and how does each one of these constitute a variation on the unifying theme?*
- (7) *What elements of contrast or repetition are important in the organization of the poem?*

c) *Various questions to ask about other biblical genres:*

- (1) *If satire consists of four ingredients (an object of attack, a vehicle in which the attack is embodied, a standard by which the criticism is conducted, and prevailing tone) we can formulate corresponding questions.*
- (2) *If we know that tragedy is constructed around a discernable sequence of events, we can ask:*
 - (a) *What characterizes the tragic hero, and in particular what constitutes his or her tragic flaw of character?*
 - (b) *What is the nature of the hero's tragic choices?*
 - (c) *What form do the hero's catastrophe and suffering take?*
 - (d) *Does the hero attain perception, and if so, what is the exact content?*

C. _____ and Style

- 1. Unity is the most important aspect of artistry
- 2. A literary approach is one that places a value on beauty, delight, and enjoyment.

V. THE BIBLE AS AN ANTHOLOGY: FINAL IMPRESSIONS

- A. The range of the Bible is _____; every human experience is covered in some form in the Bible.

B. The Bible is a _____ book.

C. The Bible has a _____ plot.

D. The anthology tells a _____ story:

1. The beginning of human history—creation, fall, and covenant (Genesis, or the story of origins)
2. Exodus (law)
3. Israelite Monarchy (wisdom literature and poetry)
4. Exile and Return (prophecy)
5. The Life of Christ (Gospels)
6. The Beginnings of the Christian Church (Acts and the Epistles)
7. The Consummation of History (apocalypse)

A literary approach to the Bible is incomplete in itself, but it is necessary. It enables us to understand what the Bible says and at the same time to enjoy how it is said.

GEOGRAPHY OF THE BIBLE LANDS:

WHERE THE SPECIAL REVELATION OCCURRED

CONTENT ATTRIBUTED TO KEITH N. SCHOVILLE, PROFESSOR OF HEBREW AND SEMITIC STUDIES, UNIVERSITY OF WISCONSIN-MADISON

I. GEOLOGY AND GEOGRAPHY

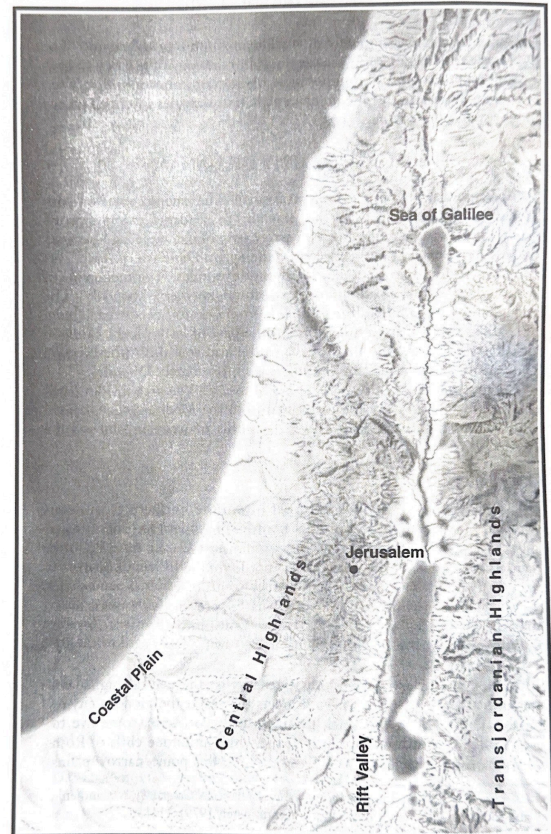
Provide the backdrop of the human and divine activities inscribed on the Bible's pages

II. THE GEOGRAPHY OF CANAAN

A. Coastal _____ - Extends northward from the northern Sinai desert along the Mediterranean coast to the border of modern Lebanon.

B. Central _____ - Divided into four main regions:

1. Hills of Galilee - Heights reaching 4,000 feet in the north to about 2,700 feet farther south
2. Hill Country of Ephraim - Beyond the Plain of Jezreel, with elevations between 2,500 and 3,000 feet with southern area higher than the northern
3. Hills of Judea - No clearly delineated geographical features separate these hills from Ephraim but Jerusalem serves as the northern border (3,000 feet) falling to the Negeb in the south.



4. Hills of Shephela - To the west of the Judean hills before reaching the coastal plain while on the east the land falls rapidly into the forbidding wilderness of Judea before plunging into the Rift Valley along the Dead Sea.
- C. _____ - A depression between two great parallel faults beginning near the modern border of Syria and Turkey in the north and continuing south between the Lebanon and Anti-Lebanon Mountains extending further southward through Palestine and the Gulf of Eilat into Africa.
- D. _____ - Rise sharply from the eastern floor of the Rift Valley with the areas of Geshur (Golan Heights) and Bashan in the north, Gilead in the central region (near modern day Amman, Jordan), and Moab and Edom in the south.
- E. _____ and Climate
1. A combination of factors affects the patterns of rainfall and supply of water so essential to life in Palestine

a) *Geographical Location*

(1) *The 30° north latitude crosses Palestine just north of the Gulf of Eilat and extends through Cairo, Egypt (same line crosses northern Florida)*

(2) *The 32° line cross the hills of northern Galilee (same line crosses central Georgia)*

(3) *Unlike the United States, most of the Holy Land lies in the subtropical zone, modified by a Mediterranean climate with a rainy season in the winter and a dry season in the summer.*

“Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.”

- Jeremiah 5:24

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”

- Hoseah 6:3

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.”

- Joel 2:23

(4) Climate similar to southern California.

b) _____ Winds

(1) During the winter they blow out of the west-northwest across the Mediterranean, often producing violent thunderstorms.

(2) At other times, easterly winds from the desert (khamsin) flood the land with hot, dry air scorching the countryside.

(3) The pattern of rainfall tends to decrease from the north to the south and from the sea inland.

c) _____ - *On the fringe of the desert and with differences in altitude that compound the variations of rainfall.*

d) Geological _____ of the Landforms - *Underground aquifers and the surfacing of springs are determined by the composition and lay of the underlying bedrock.*

2. The dependence upon rainfall for life-giving moisture influenced the religious ideas of the inhabitants.

a) *The chief God of the Canaanites was Baal-Hadad, lord of thunderstorms.*

b) *The Israelites recognized Yahweh, the Lord God, as the source of beneficial rain.*

F. Natural _____

1. The country is not blessed with great mineral wealth.

2. Basalt layers in the north and granite outcroppings in the south.

3. Most rock is limestone or sandstone.

“But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”

- Matthew 18:6

G. _____ and Agriculture

1. The most abundant natural resource was the soil thus the biblical descriptions of the land are primarily agricultural.

“A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey....”

- Deuteronomy 8:8

- a) **Terra Rossa** - fertile red soil of the central highlands
 - b) **Kurkar** - Extensive sand dunes and ridges of sandstone along the Plain of Sharon
 - c) **Loess** - Rich windblown soil of the Negeb
2. Olive, fruit, and nut trees flourished in Galilee.
 3. Animal husbandry provided an avenue of sustenance.
 4. Meat was not a constant item in the diet of biblical peoples, but the fatted calf made a special delicacy.

“And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.”

- Genesis 18:7

“And bring hither the fatted calf, and kill it; and let us eat, and be merry....”

- Luke 15:23

III. THE GEOGRAPHY OF ISRAEL'S NEIGHBORS

- A. _____ (Mizraim) - The Nile River was the source of life; and, in fact, can be considered a long oasis through the desert, for deserts lie on both sides of the river valley.
- B. _____ (“The Land Between the Rivers”) - The land between the Tigris and the Euphrates east of Canaan and beyond the Arabian Desert.

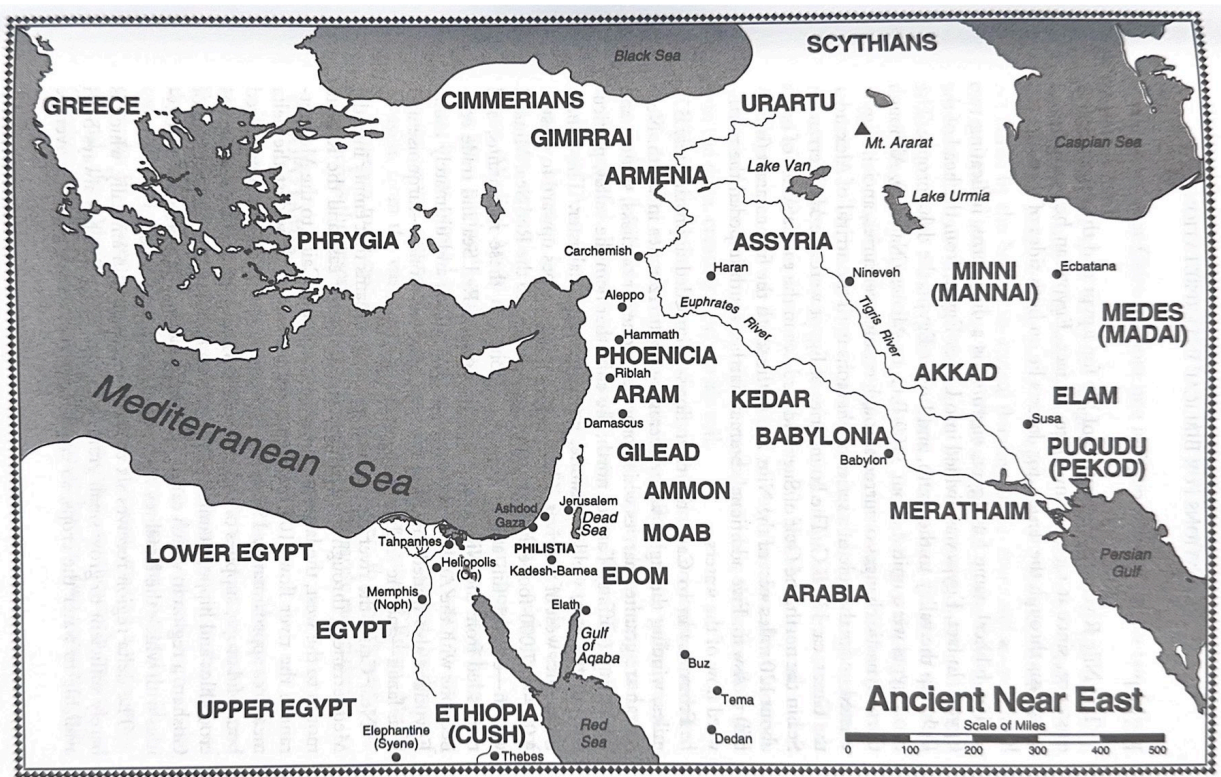
“And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.”

- Genesis 11:31

C. _____ (The Land of the Medes and Persians) - Today Iran, a primarily high, dry plateau extending between the Caspian Sea to the north and the Persian Gulf and the Indian Ocean to the south.

IV. THE GEOGRAPHY OF THE NEW TESTAMENT WORLD

Following the life of Jesus and the origins of the early church in the environs of the first century A.D. Palestine, the New Testament traces the travels of the apostle Paul and his associates across both land and sea in the eastern and central Mediterranean world.



A. _____ - The remnant of Canaanites who remained in the mountains and along the narrow coastal plains to the north of Israel.

B. _____

1. Largely steppe land that fades into desert.

2. The Orontes River flows northward in the northern extension of the Rift Valley between the Lebanon and Anti-Lebanon range.
3. The capital was Antioch, located 16 miles inland from the mouth of the Orontes River and occupying an advantageous position on trade routes northward into Asia Minor, eastward into Mesopotamia, and southward to Damascus and Canaan.

C. _____

1. The land mass extending westward from the Orontes River known today as Turkey.
2. Has been known as Cappadoica, Asia Minor, and Anatolia.
3. Largely bound by water, with the Black Sea to the north, the Aegean Sea to the west, and the Mediterranean Sea to the south.

“But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.”

- Acts 21:39

“Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”

- Acts 11:25-26

D. _____

1. Across the Hellespont (modern Dardanelles) from Turkey.

“Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.”

- Acts 16:11-12

2. Peninsula extends south into the Mediterranean Sea.
3. Predominantly a mountainous region, interspersed by valleys and, near the sea, coastal plains.

USE OF THE OLD TESTAMENT IN THE NEW:

THE CONTINUED FULFILLMENT OF GOD'S PROMISES THROUGH PROGRESSIVE REVELATION

CONTENT ATTRIBUTED TO DARRELL L. BOCK, PROFESSOR OF NEW TESTAMENT, DALLAS THEOLOGICAL SEMINARY

I. HISTORICAL FACTORS

A. _____ of the Bible

1. The Old Testament (OT) was written in _____ and _____ and the New Testament (NT) was written in _____.
2. The Greek version of the Hebrew Old Testament was the _____ LXX.
 - a) *Began in approximately 250 B.C.*
 - b) *Completed before the birth of Christ*
 - c) *Most NT quotations are from the Septuagint*
3. _____ - Aramic renderings of the OT to be read in the synagogues
 - a) **Targum Onqelos** - *Literal translation of Hebrew OT*
 - b) **Neofiti** - *Interpretive translation of Hebrew OT*

B. _____ Exposition - Scriptural Exposition

1. Instruction on how to apply the Holy Writings of old into new settings
2. 7 Rules codified by Hillel, a first century B.C. Rabbi
3. The three most prominent rules were:
 - a) **Qal Wahomer** (*"the light and the heavy"*) - *A meaning applied in a less important situation also applies in a more important matter.*

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he

ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your
heavenly Father give the Holy Spirit to them that ask him?"

- Luke 11:9-13

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath
in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he
made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and
upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right
hand of the Majesty on high: 4 Being made so much better than the angels, as he hath by inheritance
obtained a more excellent name than they."

- Hebrews 1:1-4

b) *Gezerah Shewa* ("an equivalent regulation") - Where the same words were
present in two texts, those texts could be brought together for exposition.

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way
before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths
straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of
sins."

- Mark 1:2-4

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted
that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen
of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up
spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture,
Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be
confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the
stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling,
and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they
were appointed."

- I Peter 2:2-8

c) *Daber Halemed me >inyano* ("explanation from the context") - A single verse or
phrase that serves as a summary of an argument in a larger context.

"And all flesh shall see the salvation of God."

- Luke 3:6

C. _____ Exposition - Exposition of texts that sees in them eschatological fulfillment in the current era

1. Explanation of mysteries in Revelation
2. The mystery parables of Jesus' teaching which expound the Kingdom and often use and develop OT imagery in the process (Matthew 13)
3. The explanation of Paul's ministry to the Gentiles where OT promise and the revelation of Christ to His apostles combine to help explain God's plan

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel....”

- Ephesians 3:4-6

II. THEOLOGICAL PRESUPPOSITIONS

A. Suppositions Shared with Judaism

1. The Bible Is God's Word

- a) *It means the Bible should be read as a unit.*
- b) *It means what God wrote then still has meaning now.*
- c) *The Bible is true.*

2. The One in the Many - A single member in the community can represent the whole

“But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.”

- I Corinthians 15:20-23

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy; the second man is the Lord from heaven. 48 As is the

earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

- I Corinthians 15:45-49

3. Pattern in History (Correspondence of Typology) - God works in similar patterns so that one significant event will mirror or pattern another similar event

a) *This would normally be called an **analogy**, except that in biblical thinking the later fulfillment of the pattern usually exceeds the initial event in importance*

b) *The word **typology** is not like type as we use today (as in the tabernacle was a type of Christ) but rather to events or to office functions.*

B. Suppositions Not Shared with Judaism

1. These Are the Days of Fulfillment - God's attestation of Jesus in the midst of His ministry and the reality of Jesus' resurrection gave ample basis to the mind of the earliest church to have this conviction.

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

- Acts 2:17-21

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.”

- Luke 4:16-21

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

- Hebrews 1:1-4

2. Now and Not Yet - This fulfillment, though inaugurated, was both now and not yet; meaning, God's promises, though initially fulfilled in Christ now, still had elements to be filled.

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

- Philippians 2:11

[“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.” - Isaiah 45:23]

- a. *Some OT texts when cited as fulfilled may be only initially filled.*
- b. *Fullment can be inaugurated but not consummated.*
- c. *It is partial but not exhaustive.*

3. Jesus Is the Christ - Jesus is the Christ and represents fulfillment *par excellance* of God's promises.

C. Unique Issues

1. _____ Authorship

- a) *Though God inspired the authors who wrote the books, they did not understand what they had written.*

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

- I Peter 1:10-12

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

- Daniel 12:5-13

b) *Some have espoused the concept of **sensus plenior** (“fuller sense”) to explain the difference in understanding between human author and divine.*

c) *This is not a bad concept if it is clear that what the human author said and whatever more God says through him are related in sense; but this concept raises two key related issues:*

(1) *Language-Referent Issue - Addressing two or more events in the same utterance so that the sense becomes key and the referents become multiple as each context is addressed. [Three elements of a word that contribute to meaning]:*

(a) _____ - The alphabetic signs that make up a word

(b) _____ - The dictionary definition of a word

(c) _____ - The specific thing, person, object, or concept referred to by a word

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

- Isaiah 7:14

“Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the

son of Jeberechiah. **3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz. 4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."**

- Isaiah 8:1-4

(2) _____ of Revelation - God gradually reveals His plan, so that the revelation of His plan progresses meaning that the force of earlier passages in God's plan as revealed in the OT become more clearer or can be developed along fresh lines as more about the plan is revealed.

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together..."

- Acts 4:25-27

[**"Why do the heathen rage, and the people imagine a vain thing?" - Psalm 2:1]**

2. Use of the Septuagint in the New Testament - When the OT is cited in the New, often the wording does not exactly match that of the Hebrew OT.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound...."

- Isaiah 61:1

[**"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears." - Luke 4:16-20]**

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

- Isaiah 42:1

“I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.”

- Psalm 2:7

[“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.” - Luke 3:21]

“Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.”

- Psalm 40:7-9

[“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them...” - Hebrews 10:5-16]

III. WAYS OF READING SCRIPTURE AND THE PROGRESS OF REVELATION

A. Historical-Exegetical vs. Theological Canonical

1. An _____-_____ reading is primarily concerned with discussing a text in its original historical setting in terms of the human author’s understanding and message for his original audience.
2. A _____-_____ reading views the text in light of the subsequent revelation and the full force the passage comes to have because of that additional revelation.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

- Genesis 3:15

“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”

- Luke 3:38

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

- Romans 5:12-21

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.”

- Romans 16:20

B. Types of _____

1. _____ Fulfillment - Texts where the human author and the divine author share the expectation, and only one event or series of events is in view.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and

glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

- Daniel 7:13-14

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

- Daniel 7:27

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

- Mark 14:62

“Hereafter shall the Son of man sit on the right hand of the power of God.”

- Luke 22:69

2. _____-Prophetic - The pattern and promise are present so that a short-term event pictures and mirrors (or “patterns”) a long-term fulfillment.

a) *Typological*-_____ - *Texts where there is a short-term historical referent, and yet the promise's initial fulfillment is such that an expectation remains that more of the pattern needs “filling up” to be completely filled.*

“And said unto me, Thou art my servant, O Israel, in whom I will be glorified.”

- Isaiah 49:3

“He hath helped his servant Israel, in remembrance of his mercy....”

- Luke 1:54

“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

- Acts 13:47

“And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

- Isaiah 49:6

“The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

- Acts 8:32-35

b) _____-Prophetic - The pattern is not anticipated by the language, but is seen once the decisive pattern occurs.

“When Israel was a child, then I loved him, and called my son out of Egypt.”

- Hosea 11:1

[“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” - Matthew 2:15]

3. Authoritative _____ (typology) - The goal is not a prophetic use but one of exhortation; an OT text is cited because it states a truth to be applied for life or an event to contemplate its significance.

“Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.”

- Deuteronomy 5:16

[“Honour thy father and mother; which is the first commandment with promise; 3 That it may be well with thee, and thou mayest live long on the earth. - Ephesians 6:2-3]

“But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot

justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

- James 2:20-26

4. _____ or Summaries - A specific text is not cited, but the teaching of the OT is summarized and stated in fresh words in a proposition.

“And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

- Luke 24:43-47

“Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?”

- James 4:5

“And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”

- I Corinthians 4:6

The use of the OT in the New has a variety of elements and is complex. It also has a variety of functions; it points to God’s design, reassures, instructs, and encourages.